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Annex "A," Subparagraph 1b,
Sociological Background

HISTORICAL SETTING

I. INTRODUCTION

631 The North China Region had a more checquered existence than any of the short-lived regions formed by the Communist regime. When the system of regional administrations was established in November 1949, the North China Region was marked off as a geographic unit but its administration was handled by the central government. The territory under the direct control of Peking at that time included the old Chinese provinces of Hopei and Shansi, the Inner Mongolian provinces of Chahar and Suiyuan, and the newly created province of P'ing-yüan, carved out of Honan, Shantung, and Hopei. This was approximately the same territory amalgamated in August 1948 from various "old liberated areas," with their post-World War II extensions, and administered as the North China People's Government.

That government was dissolved within a month of the inauguration of the Central People's Government and was not replaced by any new over-all regional political body until the Department of North China Affairs was formed within the central government in

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631 September 1950. The department was finally succeeded at the end of 1951 by a North China Administrative Committee.[1] It was the first to be dissolved in 1954 when the whole regional administrative system was abandoned. At that time, the North China Region consisted of only Shansi and Hopei. (On the boundary changes of these provinces and of the North China Region, see the chapter on Geographic Setting.)

101 Historically and culturally Hopei and Shansi constitute the core of what Chinese for centuries have thought of as "North China." The designation embraces these two provinces and the provinces which border on them to the west, south, and east -- respectively, Shensi, Honan, and Shantung. In this sense, "North China" is more than a geographical distinction: It marks out the cradle of Chinese civilization and an area of common historical development during most of three thousand years.

631 However, Shansi's topography makes it an integral unit strong in natural defenses,

1. See the comment by the American editors of Current Background, Hong Kong, American Consulate General, 161, pp. 1-2.

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631 though lacking in agricultural self-sufficiency. The province has frequently been an independent entity when China has been disunited or its ruler weak. But in periods when strong centralized rule had been established on the North China Plain, Shansi has been too close to the central domain to resist absorption into it.[2]

175 ## II. HISTORICAL AND CULTURAL DEVELOPMENT

A. The Beginnings of Chinese Civilization

The southern parts of Shansi and Hopei were approximately the northern center of an east-west belt of interacting neolithic cultures out of which emerged the mainstream of Chinese civilization. The first organized state in China of which we have concrete evidence -- the Shang (c. 1520 to c. 1030 B.C.) -- was centered on what is today the border of Hopei and Honan and included the southern area of modern Shansi. From this area, Chinese culture spread in all directions, integrating elements of other cultures with which it came in contact, to the limits of

2. Chi Ch'ao-ting, Key Economic Areas in Chinese History, London, George Allen and Unwin, 1936, p. 32.

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433 highlands to the North China Plain, which
175 included southern Hopei.[12] At the end of the third century and the beginning of the fourth century Shansi became sparsely populated and Hopei's population was greatly reduced by the mass emigration of Han Chinese fleeing from nomad invasion, drought, and famine above the Yellow River.[13]

433 The building of the Grand Canal by the
175 Sui and the resulting realization of the agri-
312 cultural potential of the lower Yangtze basin under the T'ang Dynasty, reduced the North China Plain to a secondary economic position. However, although the Yangtze area contributed an overwhelming share of the empire's tax-grain revenues under the T'ang, the ruling house attempted to improve the productive possibilities of the home province of Shansi by undertaking numerous irrigation projects there as well as in Shensi to the west.[14]

631 After the location of the capital at
175 Peking near the second economic area of China
433 and the rebuilding of the Grand Canal by the Mongol rulers to bring to the political center

12. Chi, op. cit., pp. 83-92.

13. Harold Wiens, China's March Toward the Tropics, Hamden, Conn., Shoe String Press, 1954, pp. 175-79.

14. Chi, op. cit., p. 42.

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631 the resources of the primary economic area,
175 China did not again experience a protracted
433 period of disunity until the Taiping Rebellion in the mid-nineteenth century. Though free from the risks and losses of ocean transport and less vulnerable to pirate raids along the coast, the inland waterway was increasingly costly to operate and maintain. This fact and the military danger of over-reliance of the capital on the South for grain induced the Yüan, Ming, and Ch'ing dynasties to attempt development of the Hui River area near Peking by the construction of additional irrigation systems. The productive results of the projects never came up to expectations, however, because the climate and soil of the area were unfavorable.[15]

441 During the same period in Shansi,
175 individual initiative developed numerous similar
[312] hydraulic works in the province. Such private
[471] activity was uncommon in China and seems to
[565] have been an outgrowth of the relatively high
[438] degree of commercial development in Shansi.[16] The rise of a merchant class in the province began with the Shansi people's participation in trade with the Mongol nomads at state-regulated markets, established on the frontier

15. Ibid., p. 144.
16. Ibid., p. 144.

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631 Peking was a primary attraction to these military despots. It was still the national capital of the Republic and carried on the fiction of governing China. Through control of the phantom government at Peking, various warlords were able to enrich themselves by arranging loans from Japan in return for favors that sacrificed China's interests.

Most notorious of the warlord rulers of Peking was Tuan Ch'i-jui. A former staff officer of the Pei-yang Army and premier under Yüan, he retained the latter position after Yüan's death and controlled the central government through leadership of a military faction called the Anfu Clique (an for Anhwei and peace, fu for Fukien and good fortune). His dominance of the government was alternately shared with or disputed by two other similar groups: the Chihli (Hopei) Clique headed by Ts'ao K'un, later by Wu P'ei-fu; and the Fengtien (South Manchuria) Clique led by Chang Tso-lin, after 1928 by his son Chang Hsüeh-liang. From 1923, Feng Yü-hsiang, until then the chief lieutenant of Wu P'ei-fu, become an independent and additional element in the dominance of Peking. In consort, the warlords ousted from Peking the 1911 parliamentary rule.

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668 While Hopei and the capital were experiencing almost constant warfare and

642 changes in governing personnel, Shansi was
701 held firmly by Yen Hsi-shan. A native of
631 the province, he had controlled it since
668 becoming military governor under Yüan Shih-k'ai. After the Kuomintang armies embarked on the Northern Expedition to unite all China, Yen temporarily cast in his lot with the movement. His seizure of Peking in June 1928 under the revolutionary banner marked the last step in the Kuomintang's nominal unification of China. On June 21, the name of the capital of China for almost 650 years was changed from Peking to Peiping (actually from Pei-ching or Northern Capital to Pei-p'ing or Northern Peace), and Nanking (Nan-ching or Southern Capital) was made the political center of China.

642 The nominal unification of the country
701 did not bring an end to turmoil in the northern
631 provinces nor their subservience to the Nanking Government. Yen retained his control over Shansi and made a bid for dominance of Hopei as well. In ephemeral alliances with or against Feng Yü-hsiang, Chang Hsüeh-liang, and the Kuomintang, he continued the struggle until Chang committed himself to the Nationalist Government in 1930. The Fengtien leader eliminated his rivals from Hopei with the help of Nanking and was given command of the area between the Great Wall and the Yellow River as well as the task of bringing his domain in Manchuria into closer alignment with the

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642 central government. Real power in Shansi,
701 however, remained in the hands of Yen Hsi-shan,
631 and he was eliminated from the province only after World War II by the Communist armies.

G. North China and Japan

167 Toward the end of the second decade
63) of the twentieth century, a significant change
648 occurred in the frontier region north and northeast of Shansi and Hopei. The opening of modern rail and road systems stimulated mass migrations from the North China Region (and Shantung) into Inner Mongolia and, on a far larger scale, into Manchuria. As soon as the Nationalist Government was established in October 1928, it created the provinces of Suiyuan, Chahar, and Jehol out of Inner Mongolia and made them part of the Chinese administrative system. Soon afterward, the Nanking regime made strenuous efforts to establish economic dominance in the new provinces and Manchuria.[21]

648 These moves threatened Japan's whole position in East Asia. Japan had been

21. See Lattimore, op. cit., pp. 13-18, H.B. Morse and H.F. MacNair, Far Eastern International Relations, Boston, Houghton Mifflin Co., 1931, pp. 727, 758-60; and George H. Blakesless and Harold S. Quigley, The Far East, An International Survey, Boston, World Peace Foundation, 1938, pp. 8-122.

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C. Victory of the Communist Party

701 668 631 At the end of the war, Communist forces were scattered throughout the North China Region. With few exceptions, the Communists were in command wherever the authority of the Shansi-Chahar-Hopei Border Region Government reached. Other border region governments unrecognized by Chungking had been established by the Communists at the juncture of Shansi-Suiyuan, Hopei-Jehol-Liaoning, Shansi-Hopei-Honan, and Hopei-Shantung-Honan. The countryside surrounding these bases was largely under the supervision of roving guerrilla units of the Eighth Route Army.

668 669 After the surrender of Japan, the Communists' design to solidify their control over the entire North China Region by accepting the surrender of Japanese troops in the major cities was thwarted by the Kuomintang. Yen Hsi-shan seized Taiyuan, and American air and naval transport facilities ferried National Government forces to the major cities of North China before the Communists reached them on foot. The only important city in the North occupied and held by the Communists for a time was Kalgan (Chang-chia-k'ou) along the Great Wall in northern Hopei. Through this key rail junction the Communists were able to funnel troops into Manchuria, where Soviet Union occupation enabled them to take

1:Stanford U. S-4, 5 1956 AF 12 North China AF12

563 Chinese centers for Moslem activities.

According to a report at a meeting held by the Hui Cultural Association at Peking, ten autonomous hsien and ch'ü have been established for the Hui people in China. However, so far there has not been any news release concerning the establishment of Hui autonomous units in the provinces of Hopei and Shansi, although there are indications that Hui people are among the delegates elected to the governments at all levels.[12]

IV. CONCLUSION

There are actually no ethnic problems involved in the provinces of Hopei and Shansi because unassimilated Mongols and Manchus have been incorporated into autonomous regions outside these provinces.[13] However, the presence of a handful of people of Hui origin in and around the capital of the Communist regime renders it convenient for the Communists to

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12. People's Daily, Jan. 29, 1955.

• [631] 13. The Communist government has recently abolished the province of Jehol, incorporating northern Jehol into Inner Mongolia Autonomous Region and southern Jehol into Hopei. There is no indication that large numbers of unassimilated Mongols and Manchus are now in Hopei consequent to this change. For cultural characteristics of the Mongols, see Handbook on Inner Mongolia; of the Manchus, see the Handbook on Manchuria.

618 the tsu for the yearly rites honoring its ancestors,
621 this social institution served to bring the poor and uncultured into contact with, and under the influence of, the well-to-do and educated gentry. Its more accomplished members headed the clan and represented the closest approximation to the ideal of the "superior man" (chün tzu). Meetings with such men, whose behavior was patterned by leisure and education beyond the means of the great majority of society, provided the lower classes with living models for emulation and opportunities to impress the young with the proper attitude of respect toward their social superiors.

631 Another institution based on the family utilized by the state was the pao-chia system. As it was constituted under the Ch'ing Dynasty (1644 to 1912) and again in the 1930's by the Nationalist Government, ten adjacent families were grouped as a p'ai, ten p'ai as a chia, and ten chia, or one thousand households, as a pao. The head of each unit was responsible for the conduct and defense of those households under him, and the head of the pao had to answer to the government for the conduct and protection of the thousand households.

D. Economic Role

423 596 As the definition of the term "family" infers, it was the basic economic unit of the society. Real property such as land, houses,

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Annex "A," Subparagraph 2b,
Political Background

THE STRUCTURE OF GOVERNMENT

I. NORTH CHINA AS A REGION

631 The term "North China" in a popular sense is understood to refer to the region through which the Yellow River flows. Under the regime of the Chinese Communists, this region has undergone a series of changes. Before the establishment of the Peking government on October 1, 1949, a government of North China was in power. Later a Department of North China Affairs was established as a part of the central government. The provinces of Hopei, Shansi, P'ing-yüan, Chahar, and Suiyuan as well as the municipalities of Peking and Tientsin were placed under the supervision of the department. At the end of 1951, the department was replaced by the North China Administrative Committee.

726 631 For the purpose of carrying out guerrilla warfare during the war of resistance against Japan, the Communists sponsored the formation of the Shansi-Hopei-Chahar Border Region with the approval of the Nationalist Government. Although other groups participated, the Communists dominated the area and later established other border region governments to expand guerrilla activity.

631 In 1949, the Peking government had designated an area which included the western part of Shantung, the northern part of Honan, and the southern part of Hopei as a new province to be called P'ing-yüan, "the province of the plain." The Chinese Communists considered this a revolutionary step, because the traditional boundary lines of the provinces were thus ignored. However, three years later the new province was abolished and the various parts restored to their original provinces.

When the North China Administrative Committee was dissolved in 1954, the territory it supervised consisted only of Shansi and Hopei. Of the other three provinces, P'ing-yüan had been abolished, Chahar had been split between the Northeast Region and Inner Mongolia, and Suiyuan had been restored to Inner Mongolia. The present boundaries of Shansi and Hopei are in agreement with pre-Communist lines, except for the northeastern side of Hopei, which includes a few counties which were once parts of the former provinces of Chahar and Jehol.

Within the region of North China, besides Hopei and Shansi, there are two special municipalities -- Peking and Tientsin. Even after the publication of the new constitution these special municipalities remained directly subordinate to the Central People's Government.

665 assigned; in Yen-san of Hopei, at a single cadre meeting 18 tasks were announced. A form designed by the Financial and Economic Commission of Shansi comprised 74 pages requesting explanations running to several thousands of words. The many jobs assigned to a person, amounting to an average of four or five jobs per person, and the many meetings a person had to attend, were causes of inefficiency in administration and demoralization of Party members.

666 .681 C. The Election and the Post-Constitution Period.

The Communist announcement in 1953 of the forthcoming nationwide elections opened another chapter in political development. This announcement was evidence of the Communists' confidence in the stability of their power at the lower level of administration. Following the consolidation of their power at the ts'un level in 1950-51 and at the county and city level in 1951-52, the foundation was laid for the concentration of political power in the hands of the Communist Party of China.

In the North China Region,[66] the abolition of ts'un (villages) as administrative units and the reallocation of hsiang administrative units was designated as a task to be completed before the national election, and in the North China Region this was done. The

66. Ibid., May 31, 1953, p. 1 and ibid., March 6, 1953, p. 2.

665 631 The Hopei People's government ordered the setting up of reallocation offices at all levels of government under its jurisdiction and mobilized 12,000 trained individuals to complete the task. The major job of reallocation was the elimination of village units and the combining of them into hsiang units. In many cases, according to the report of May 1953, a county, originally made up of two hunded to six hundred villages, was reduced to 140 hsiang. In this way, control was r ore readily centralized and elections coul be handled. Following the reorganization of hsiang administration, election districts were allocated. Voters were organized into teams and the representatives were elected for the Hsiang People's Congress.

After the promulgation of the Constitution in September 1954, Communist power was further strengthened at the basic level. The Hsiang People's Congress now holds the highest authority in the locality, but the true power remains with the Hsiang People's Council. These two institutions have gone through the two stages of construction and consolidation and Communist power is securely entrenched in the rural areas. However, the Communists have encountered serious resistance as a result of rural mal-administration.

665 631 474 The overly rapid expansion of agricultural producers' co-operatives in this region throughout 1954 and the program to increase rural Party membership at the beginning of 1955 raised further problems. As a result, the Communists have had to take strong measures to stabilize the rural political conditions. By overhauling the over-expanded co-operatives and by strengthening Party

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leadership in the rural districts, the Communsts hope to arrest further peasant resistance.

IV. PARTY CONTROL IN THE CITIES

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Communist political power in the cities was established and consolidated by a program nearly identical with that employed in the rural districts. The democratic reform movement and the campaign to suppress counterrevolutionaries, which were directed at the trade unions and at the urban populace as a whole, and the violent Three-Anti and Five-Anti campaigns , which were directed at the Party, the administration, the industrial and business circles of society, performed functions similar to those of the land reform program in the rural society.

Communist control in the city is maintained through Party control over organizations, extending from the trade unions to the students' federations, and reaching as far as the streets and alleys. The following is a brief discussion of the chief organizations found among the inhabitants of cities.[67]

The Urban Inhabitants' Committees were first organized in 1951 in the city of Tientsin, as an experiment. Their wide introduction in other cities throughout the nation was effectuated in January 1955 when a set of regulations governing their organization was promulgated by the Chairman of the People's Republic of China. The stated aim of the Urban Inhabitants' Committee was residing in or sharing a house with others, a committee represents from one to six hundred families.

67. Regulations of Committees in ibid., Jan. 1, 1955, p. 1.

2 Gamble S-5 (1926-1933)1954 AF12 North China AF12

from damage and theft. Our field report said that the protection was effective and encouraged the villagers to plant trees in the village and on some 200 mu of land that were too sandy for farming, but it did not state how the work was financed or how long it was continued.

The village Agriculture and Forestry Society was organized in 1913. Mr. Mi Chu-wu and four assistants were the board. The society included in its program the promotion of well digging, deeper plowing, the use of more fertilizer, the planting of trees, and the planting of more cotton. The society also took over the crop watching program.

In 1908 a pest of worms attacked the fields just before the harvest. The farmers were inclined to do nothing because they believed the gods sent the worms as a punishment, but Mr. Mi Ch'un-ming persuaded the villagers to join together to catch and kill the worms. In 1915, when locusts were found north of the hsien city, the Chai Ch'eng farmers formed the Insect Destroying Society. The first meeting was attended by over one hundred persons. A chairman, four secretaries, and eight temporary officers were elected. An annual meeting was held during the summer to discuss how to get rid of any locusts that might appear. The villagers were advised how to clean and take care of their farms so that the locusts could be kept down.

At the time of our study it was the rule that all the village residents must help destroy pests. The village gong was rung by the managers of the society to call out the village in time of need. The regulations provided that those who were purposely absent from the meetings of the Society or from any campaign against locusts should be fined.

In discussing the efforts made to promote the village agricultural program, one of the men said "Though not much development is made, the spirit is not to be neglected".

Village Market

The village market was held on the 4th, 9th, 14th, 19th, 24th, and 29th of the lunar month. On the 14th of the 8th month, the day before the fall festival, there were 262 sellers in the food section of the market. Prices of food and other details are given in Chapter XIV.

Industrial Organization

In 1913 Mr. Mi encouraged the weavers of the village to buy a new type of iron loom to replace the old style wooden loom they had been

3:Chao E-5 (1939-1941)1948 AF12 North China AF12

Politically, P'ing-chiao-tsun is under the jurisdiction of the Peiping municipality. The protection of life and property of the villagers depends to a very great extent upon how well the municipal police functions in this district. On many occasions in the past when the police machinery was restrained or destroyed, the people of the village had to flee to the city for safety. Occasionally, arrests are made by the police because certain individuals are suspected of having joined the gang which steals jewels from tombs of Manchu nobles in neighboring districts or of having manufactured heroin or opium, or of some other crimes.

According to municipal regulations with slight modification in practice, the smallest political unit is the *chia* 甲 consisting of ten households; above this is the *pao* 保 consisting of ten *chia*; four *pao* at present join together into a *lien-pao* 連保; altogether the northern-suburban police district has twenty-three *lien-pao*. The chief function of this *pao-chia* system is to assist the police in maintaining order. The divisional heads of the *pao-chia* are appointed by the bureau of police of the municipal government. There are six *chia* in P'ing-chiao-tsun, but, strangely enough, one of the six heads of the *chia* does not have his usual residence in the village and no attention is paid to this by the police. The head of the *pao* is a resident of P'ing-chiao-tsun, but he is responsible for a district larger than his village.

Before the inauguration of this *pao-chia* system, the villagers were supposed to have local self-government, according to which the northern suburban district was subdivided into *fang* 坊 and *li* 里. The *fang-li* system had been abolished for some time, but it recently has been re-established and now exists along side the *pao-chia* system. The heads of the *fang* and *li* are appointed by the city mayor and are to assist the municipal government in collecting taxes, building roads and other works of construction. The head of the *li* is a resident of P'ing-chiao-tsun and is responsible for about fifty households. It happens that this *li*-head is also a *chia*-head.

In addition, there are the two systems of "road protection village" *ai hu tsun* 愛護村 and *ti-ch'u fen hui* 地區分會 or "regional subdivision". P'ing-chiao-tsun has a "road protection village" head who is also the head of the *pao* and is responsible to a Japanese officer in the railway station about a mile away from the village. The *ti-ch'u fen hui* system was only recently inaugurated by the Hsin Min Hui 新民會, the only political party in the Peiping-Tientsin political area. It takes over the green-crop tax-collecting function from the *lien-pao*.

3:Chao E-5 (1939-1941)1948 AF12 North China AF12

631 Only a few of the villagers pay any attention to all these systems
647 of government. The majority do not care for them and expect nothing good from them. Nevertheless, their life is affected by these complicated systems of political organization. They are being taxed by them either in money payment or in labor service or both.

The heads of these political divisions do not consider it as an honour to receive an office from these governing bodies. The duties fall on them and they cannot escape. Much of their time is required by these duties. Their responsibility is great but their compensation is nil. Indeed, the office of *pao*-head was first offered to a member of the richest family of the village, but he refused by leaving the village and staying a few months in the city. He was rich and could afford to do that. How could the other fellows in the village refuse any offer from the governing bodies above them?

627 The village folks still follow their own ways of doing things and solving their own problems. The last thing they would consider would be litigation in the municipal court. When someone has committed a minor offence, all the villagers keep silent about it. In case it is found out by the police, go-betweens help out the villagers with simple gifts to the minor officials.

Smooth relations among the villagers cannot continue for an indefinite period. Some petty incidents occur from time to time among the villagers. Under such circumstances, the principle of "to have big incidents dissolved into small ones and small incidents into nothing at all" is preferred.

Thus, with "crimes" committed against government regulations by a villager, the principle of non-intervention and inaction is followed. With misconduct committed against fellow villagers, all available means are mobilized to have the matter settled quietly. So far no inter-village conflict has been observed. On principle, leaders of the villages concerned would have the conflict solved quietly. In case no solution can be worked out, litigation is inevitable, but such is a great mishap indeed and in the mind of the village-leaders it is to be avoided by all means.

622 The leaders are indeed important personalities. They take care of private as well as public affairs. Although observing the principles of non-intervention and inaction, they are very often requested to render assistance. When family property is, for instance, to be divided among the sons of a family, a person of age and prestige, whether relative or not, is requested to assist.

4: Burgess E-4, 5 (1926-1927) 1928 AF12 North China AF12

631 642 It is not necessary in this study to give a detailed description of the ancient systems of Chinese government. S. Wells Williams,[1] H. B. Morse[2] and many others have outlined this ancient regime. The governmental structure had four main divisions: (1) the Emperor and the court; (2) a system of government boards and bureaus at Peking; (3) the provincial government composed of viceroy or governor and his staff of officials appointed by the central 634 642 government; (4) the various subdivisions of the provincial government which have as their smallest governmental unit the *Hsien*, which has been variously translated as township or county. This *Hsien* was composed of a walled city which was the county seat for the surrounding rural area. The *Hsien* magistrate, or prefect, because of his close relations to the people, was known as the "Father and Mother of the People."[3] He was (1) the judge of the district, controlling the police, enforcing the law and punishing offenders, (2) the collector of taxes, (3) the registrar of lands and (4) the governmental famine commissioner who saw to it that in time of famine the people were fed from the public granaries, which it was his duty to keep well filled.

After reading any of the detailed descriptions of what these prefects were supposed to do, one would imagine that the people of China were ruled in every detail of their life by the county official. Earlier in this study[4] it has been shown, however, that the facts are just the opposite. Morse describes the actual situation in these words:

These are the principal functions of the Mayor of the Chinese

[1] S. Wells Williams, *The Middle Kingdom* (New York, 1907).

[2] Morse, *The Trade and Administration of China* (New York, 1913).

[3] Morse, *op. cit.*, p. 59.

[4] *Cf.*, pp. 26-27.

6:Young et. al. E-5 (1928-1929) 1930 AF12 North China AF12

489 most of the passengers and goods travel diractly through to Peking.

Rickshas and donkeys rank foremost among the means of communication, by which the journey from Te Sheng Men to Ching Ho can be made within one hour for about thirty cents. By bicyle, which is another much-used means of transport, the journey from Peping to Ching Ho can be made in thirty minutes. For heavy transport horses and carts are mostly used. The railway does not serve the locality well because of its inconvenient schedule, and location. The town contains a second-class post office, but there is no telegraph service. Telephone service is available, but owing to the thrifty habits of the people only two of the stores have made use of this facility.

II'. Political Relationship in the District.

• 631 Ching Ho is the centre for local politics, local communications and local trade. In order to properly understand the town itself, some account of the ecological relationships with the neighbouring district must be given. There are at least three kinds of relationship which should be dealt with in the present survey: the political, the trading and the social, and these will be discussed in turn.

Ching Ho is the centre of two political districts; it is the headquarters of the Fifth Political District of Wan Ping Hsien (宛平縣) and also the headquarters of the Ninth Station of the First Police Nistrict of Peping North. This dual service is made possible by arbitrarily dividing the town into two parts, each part being made the centre of one district. The

6:Young et. al. E-5 (1928-1929) 1930 AF12 North China AF12

The practice of dividing a centre among several districts is a common one in China. For example, Peping is the headquarters for both Ta Hsing Hsien (大興縣) and Wan Ping Hsien (宛平縣) in addition to being the centre for other political districts; and the same applies to Nanking and other big cities. [634] 631.

If it is to render adequate service the headquarters ought naturally to be in the very centre of the district, but the strange thing is that the Fifth Political District of Wan Ping Hsien is divided into two parts, one around the town of Ching Ho on its northwestern side, and the other division some forty li away. There is Still another village in the same political division, which is about forty li away on the Northeestern side and is not territorically connected with Ching Ho either. In order to transact any political business the officials from the headquarters have to go through some one else's territory in order to get to their own districts. As can be seen from the map (2) there are two separate districts on the east side and on the west side. Although the eastern area is relatively small in size it has a much larger population and is far wealthier than the mountainous and less productive western district. Since it is impossible to attend to the daily business of the western district from the central office, a branch office is maintained in Pei An Ho, (北安河) as a sub-centre for the whole district. The map shows also the village of Yü Chuang (于莊) which is forty li from the central administration.

As can be seen from the map, that part of the metropolitan area which has the south side of Ching Ho for its centre is much smaller than the fifth district

6:Youn, et. al. E-5 (1928-1929) 1930 AF12 North China AF12

631 of wan Ping Hsien, This center maintains only a police siation in order to preserve order and to collect taxes. This southern part consists of only nine small villages with 510 families while the northern centre controls thirty four villages of 5,000 families. The northern area also has a considerable number of political organizations, and is the political centre of local selfgovernment. A detailed account of local polities will be given in a later chapter.

IV. Trade Connection.

438 443 Ching Ho is both a collecting and distributing centre for the district, and the area may be divided into four widely different trading zones. The largest of these zones is that for the collection of grain. Its size is due to the fact that although there may be inconvenience to the farmer in bringing his grain a greater distance, still he is able to commend a better price at Ching Ho than if he were to sell to travelling merchants. The zone includes a large area on the northern side of Ching Ho stretching towards Sha Ho along the old highway. Sha Ho is ten miles from Ching Ho, but the merchants prefer to bring their grain to Ching Ho where they can get better prices than in Sha Ho. Six miles to the northeast is the Pingsifu market which again attracts a smaller market than Ching Ho. Both these markets have a longer history than Ching Ho market and were formerly the centres for the Ching Ho area, but owing to the proximity of Ching Ho to Peping, and its position on the old highway to Kalgan it has now taken a more important position. To the northwest is the market

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634 622 the control of the Association for the Protection of Green Crops. In matters concerning the whole district the authorities have the right to call the village heads to the town and order them to carry out the instructions of the higher authorities. The village heads, although they do not work much within the village, have a geat deal of influence in district self-government matters. The Chamber of Commerce also has a good deal of influence in the town and district, and in fact the Chamber of Commerce, the village heads and the Trustees for the district control the politics of Ching-ho.

The Party organisation in Ching-ho first attacked the question of finance, and the deputy for the village heads who had done a great deal on their behalf and under the direction of the district authorities, was arrested, and personally fined $120 with the purpose of defeating the village head, who withdrew from public life.

The district trustees continued to serve for several months until the county government issued an order for the re-organisation of both self-government associations. The finances were also taken over by a committee of Party members, but we will discuss the financial aspect later.

•631 In January 1929, the provincial authorities determined to re-model the system of self-government after the Shansi province pattern. According to this system five families are to bo organized into a neighbourhood under one head, and every twenty five families are tn be gathered into a *lu* with another head. A village of more than one hundred families

is to be organized into a political area with a village head, and several associates according to the number of families. Above this village is to be the district office under a head who serves as a link between the self-governing villages and the official county government. This district head is also the head of the local police. The election of the village head is supposed to take place at a mass meeting, but in Ching Ho only the leaders were present and no formal vote was taken, and the office was taken by the associate of the former village head, with a leader in the Association for the Protection of Green Crops, as associate head. The district head has not yet been elected, and the work is being done temporarily by the police head who is a government officer, and under the direct control of the county police office, thus destroying the very essence of self-government. In an effort to remedy such a position the provincial government has decided to open training schools for district heads, so that men may be trained to serve in their own dis tricts. Not much has been done in the matter of village self-government, except the re-establisbment of the local guard.

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3. Local Party.

When we use the word "Party" we always mean the Kuomintang or Nationalist Party, as that is the only Party in China at present. In November, 1928, the County Party Organnisation appointed a board of directors of three men : one standing member, one training member, and one publiciy member, to organise the members of the Party into a formal Party

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